No. 10.

A SERMON

Preached before the

SOCIETY

FOR THE

Propagation of the Gospel

IN

FOREIGN PARTS,

At the Parish-Church of

St. *Mary-le-Bow*,

On *Friday* the 16th of *February*, 17$^{10}_{11}$.

Being the Day of their Anniversary Meeting.

By the Right Reverend Father in God,

WILLIAM Lord Bishop of St. *Asaph*.

Fleetwood

LONDON,

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At a General Meeting of The Society for the Propagation of the Gospel in Foreign Parts, *Friday February* 16. 17^{10}_{11}.

AGREED, That the Thanks of this Society be given to the Lord Bishop of St. *Asaph*, for his Excellent Sermon preach'd this Day in the Church of St. *Mary-le-Bow*: And that his Lordship be desir'd to Print the same.

John Chamberlayne, Secretary

Acts XXVI. Ver. 18.

To open their Eyes, and to turn them from Darkneſs to Light, and from the Power of Satan unto God; that they may receive Forgiveneſs of Sins, and an Inheritance among them which are ſanctified by Faith that is in me..

ST. *Paul* is in this Chapter, giving an Account of his Converſion, to King *Agrippa*, *Feſtus*, and a numerous Audience of Attendants, *Jews* and *Romans*; and amongſt other Things he tells them, that *Jeſus Chriſt*, who appeared to him, told him, he would deliver him from the People, *i. e.* the *Jews*, and from the *Gentiles*, to whom he was now ſending him. The Errand he now ſent him on, was this, expreſſed in the Words of the Text; *To open*, &c. In which Words we have, *Firſt*, a Deſcription of the State the *Gentile* World was then in; their Eyes were *ſhut*, they liv'd in *Darkneſs*, and under *the Power of Satan*. *Secondly*, The change that *Chriſtianity* was to make in them; it was *to open their Eyes, to turn them from Darkneſs to Light, and from the Power of Satan unto God*. *Thirdly*, The End of this Converſion, that by *Faith in Chriſt*, they might receive *Forgiveneſs of their Sins* here, and an *Inheritance* hereafter in Heaven, *among the Saints*, or *them which are ſanctified*.

Firſt, Here is a Deſcription of the State and Condition the *Gentile World* was then in, expreſſed by *Blindneſs* and *Darkneſs*, as the moſt comfortleſs, ſo the moſt hazardous Eſtate of Life;

and by being *under the Power and Dominion of Satan*, the declared Enemy of God and Man; the great Uſurper of God's Honour, and a great Tyrant over all his Vaſſals. Theſe Expreſſions are all of them Figurative, and put to ſhew how deplorably ſunk the World was, in Worſhip and in Practice; plung'd into all Idolatry, and into all Sort of Wickedneſs, into which they fell, *being blinded in their Underſtanding*. *Their Idols* (ſaith the Pſalmiſt, 135.) *are Silver and Gold, the Work of Mens Hands; they have Eyes, and ſee not; Ears, and hear not; Noſes have they, and ſmell not: They that make them are like unto them, and ſo are all ſuch as put their Truſt in them.* The Man who diſcerns not the Vanity of Idols, is as *blind*, with reſpect to Reaſon, which is the Eye of the Soul, as the Idol it ſelf is, which ſeeth not, tho' it look as if it could. And as for Sin, it is every where repreſented as a State of *Blindneſs*, and all its Works are accounted *Works of Darkneſs*, as well becauſe Men cannot fall into them, before they have extinguiſh'd *the Light* that God hath placed in them to guide and direct their Steps; as alſo becauſe they are generally aſhamed of them, and ſeek Concealment and Obſcurity; and becauſe they lead to Miſery and Puniſhment, which the Scriptures call a Place of *outer Darkneſs*.

The Power of Satan, implies, 1. The *Idolatry* in which the World was then, and long before held; all Worſhip beſides that of the true God, terminating in Him, who is therefore call'd *the God of this World*. 2. The Power and Poſſeſſion he had in, and over Mens Bodies, to afflict and torment them with Diſeaſes and ſtrange Sufferings; which God for ſome ſecret Purpoſes, but eſpecially for the greater Manifeſtation of the Power and Glory of his Son *Jeſus Chriſt*, permitted thoſe bad Spirits to exerciſe in greater

Degree

Degree and Meaſure, *about*, and *at* the Time of *Chriſt's* appearing in the Fleſh, and for about Two Hundred Years *after*, than ever He did before or ſince. And 3. It implies (and that moſt commonly in Scripture) *the Power and Dominion of Sin*; *Satan* being in ſome ſort, the proper Author of Sin, the firſt Sinner himſelf, and the firſt Seducer of his Fellow-Angels; the firſt Tempter of Mankind to Sin, the great Encourager of it ever ſince, and the deſigned Executioner of God's Vengeance on it in the World of Miſery to come. For theſe Reaſons, all Sin is in a manner referr'd to *Him*, as to its *firſt Principle*; and all Sinners are call'd *his Children*, *his Subjects*, and *his Servants*: Not that he is indeed a *Father*, a *Prince*, and *Maſter* of the World, (as ſome too eaſily conclude from theſe, and ſuch Expreſſions) but becauſe they *do his Works*, they follow *his Example*, and *imitate* this apoſtate Spirit, in his Wickedneſs and Diſobedience; and are therefore ſaid to be *under his Power and Dominion*, as well when they follow the wicked Devices of their *own* Hearts, as when they are actually led by *his Suggeſtions*, and truly tempted by *him*.

From this Ignorance of the true God, from this Blindneſs of their Underſtanding, from theſe Works of Darkneſs, and from this Power of Satan; the *Apoſtles*, as the Miniſters of *Chriſt*, were to deliver the *Gentile World*: Which was the *Second* Thing I was to ſpeak to; for ſo ſaith *Chriſt* himſelf, *I ſend thee to open their Eyes, to turn them from Darkneſs to Light, and from the Power of Satan unto God*, i. e. Chriſtianity was to overthrow Idolatry, root out the Worſhip of many Gods, and to reform the wicked World in all Inſtances: It was firſt to introduce the Worſhip of One, and the true God into the World, and then to conform the Reaſon and Manners of it, to his Will, to engage Men to live with one another, like Chil-

dren of the ſame common Father, and Subjects of the ſame Prince, and Servants of the ſame Maſter. Theſe were the two great Things that Chriſtianity was to do, to convince the World that there was but one God, and that the Way to pleaſe Him, was to live well with one another, to do Juſtice, ſhew Mercy, to live virtuouſly, and diſcharge honeſtly the Duties of our natural, and our civil Relation.

Our *Saviour* preaching to, and living with the *Jews*, who were now free from all Idolatry, does not often take Notice of this great End of his coming, to let them know, there was but one God: But the *Apoſtles*, who were to go into the *Gentile World*, are full of this Doctrine, and always inſiſt upon this Article. They muſt indeed, as they did evermore begin with it; for *Chriſtianity* ſuppoſes it, and without that Bottom cannot ſtand. Reveal'd Religion pretends to be the Will of God declared to Mankind; but if there be more Gods than One, then there may be more Revelations, and contrary to this that is now brought: And a Man may be as much obliged to receive them, as this, and that in the End comes to nothing; for contrary Obligations if equal, void each other, and leave Men at their Liberty. One may ſee, by all the Writings of the *Apoſtles*, and by all the *Apologies* of Old in Behalf of Chriſtians, and their Faith, that nothing was to be done with the *Gentiles*, till they believed there was but *One God*. This alſo made good Way for the Reception of that pure Morality, that Chriſt commanded to be taught. For, as the idolatrous Worſhip of the *Gentiles* was generally accompanied with Rites, either *cruel* or *obſcene*; ſo the returning to the Worſhip of the true God, aboliſh'd naturally thoſe bad Cuſtoms. And as Men think they ought to endeavour to reſemble, as well as they can, the

God

God they worſhip; ſo by having God repreſented to them, juſt and true, holy, merciful, and good, they would naturally conform their Manners to thoſe Notions. Which is one Reaſon, why the *Chriſtian* Morality exceeds all others; becauſe the *Chriſtian* Revelation diſcovers a more excellent and perfect Supream Being, than any other Inſtitution or Religion.

Theſe Diſcoveries of the true God, who is ſo holy, juſt, and pure a Being, and of the Way of worſhiping Him acceptably, by addreſſing to Him in, and through the Mediation of his *Bleſſed Son*, together with the abſolute Neceſſity of leaving all our Sins, and of endeavouring to be holy, juſt, and true, and merciful our ſelves, as he enables us to be. —— Theſe Things, I ſay, are implied in *Opening the Eyes of the Gentiles, and turning them from Darkneſs to Light, and from the Power of Satan unto God.*

To live in *Ignorance* and *Error* is no uneaſy State, becauſe no Condition of the Mind is any farther Evil, than it is apprehended ſo; and whilſt Men are ignorant of the Truth, they feel no real want of it; nor can they well deſire it, whilſt they do not know they have it not. But to live under *the Power of Satan*, i. e. under *the Dominion of Sin*, is really grievous and uneaſy, a Thing that reaſonable Men do truly ſuffer under, and complain of. They find themſelves vex'd and diſquieted with their own Paſſions, and are neither at Reſt under the Importunity of many of their Deſires, nor yet with their Indulgence and Satisfaction: They feel a ſort of War within themſelves, betwixt their Appetites, which are tumultuous and diſorderly, and their Reaſon, which would fain reſtrain them; and altho' they know not naturally how *to deny themſelves*, yet they are ſecretly convinc'd they *ſhould and ought*, are pleaſed when they *can and do*, and griev'd and a-

ſham'd of their Weakneſs when they *yield*. Thus far the Reaſon and natural Conſcience of ſome Men have carried them, without the Aid of Revelation: And therefore wiſe and reaſonable Men would be glad to be deliver'd from this Bondage they are under, to their own corrupt Affections, conſidering them as *troubleſome*, tho' not *ſinful*, and to be redeemed to ſuch a noble Liberty, as Reaſon tells them, they might and ſhould enjoy. But when, moreover, they conſider, that their diſorderly Affections do not only ſhew them to be *weak* and *imperfect* Creatures, by yielding to them, and make them *falſe*, *unjuſt*, *cruel*, *impure*, and *miſchievous*, and conſequently odious in the Sight of God, and obnoxious to his Anger, and what Vengeance may be juſtly due to thoſe Offences—— When they conſider this, they find their Sins not only *burthenſome*, but *hazardous*, and ſuch as give them *Fear* as well as *Trouble*.

From this Fear, and from this Hazard, Chriſt's Religion only can deliver Men; that is, the End of their Converſion, *that they may receive Forgiveneſs of Sins*; which is the *Third Thing* to be ſpoken to.

By *Forgiveneſs of Sins*, is properly meant the Remiſſion of that Puniſhment that is due to Sin; for, if Sin were not puniſhable, it were not to be forgiven: And look what Apprehenſion People have of their Danger; juſt ſo they value their Deliverance and Eſcape: And therefore Forgiveneſs of Sins, is a Matter of infinitely greater Conſequence with *Chriſtians*, than it could be with the *Gentiles*, or ſeems to have been with the common *Jews*; becauſe the *Chriſtian* Revelation opens a much ſadder Scene of Miſery to wicked and impenitent People, than common Reaſon could diſcover to the *Gentile*, or the *Law and Prophets* did to the *Jews*, at leaſt with any Clearneſs: *The Wrath of God is now revealed againſt all Unrighteouſneſs*,

ighteouſneſs; and the Effect of it, is endleſs Puniſhment, in Pains moſt exquiſite: Deliverance from which, is now included in *the Forgiveneſs of Sins*: And ſo St. *Paul* ſaith, 1 *Theſſ.* 1. 10. That *Jeſus delivereth us from the Wrath to come.* And *Heb.* 2. 14. *From him who hath the Power of Death*, i. e. *the Devil.* There is no way of diſcovering the Mercy and Goodneſs of God, in ſending his Son to die for the Forgiveneſs of Sins, like ſhewing the aſtoniſhing Danger, to which thoſe Sins had certainly expos'd us; and whoever will truly underſtand, in order truly to value *Chriſt's Redemption*, muſt firſt conſider the *Captivity* in which He lay, the *Chains* He was laden with, the *Darkneſs* in which He ſat, and the *Puniſhment* to which He was reſerved. Conſider what that Saviour and Redeemer ſaith himſelf, *Matth.* 25. 41. *Depart from me, ye curſed, into everlaſting Fire, prepared for the Devil and his Angels*: And Ver. 46. *Theſe ſhall go away into everlaſting Puniſhment, but the Righteous into Life eternal.* Conſider what St. *Paul* ſays, 2 *Theſſ.* 1. 7. *When the Lord ſhall be revealed from Heaven with his mighty Angels in flaming Fire, taking Vengeance on them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting Deſtruction.* Let us find as many *Figures* as we will, in theſe and ſuch like Paſſages, the *Truth* muſt needs be, that the Puniſhment aſſign'd to wicked and impenitent People, in the other World, will certainly be great and endleſs; which ſhews us alſo what the Mercy is, of having our Sins forgiven; and what a mighty Saviour and Deliverer *Chriſt* was, who was, as the Angel ſaid, *To ſave us from our Sins.*

But the Goodneſs of God is like Himſelf, Infinite. He does not only ſave us from our Sins, but *crowneth us with Mercy and loving Kindneſs.* The Deſign of ſending Chriſt into the World, to

live

live and die for us, was not only that we might thereby receive *the Forgiveneſs of Sins*, but alſo *an Inheritance among the Saints*, or them which are ſanctified: *Whom He will juſtify, them He will alſo glorify.* It is with Men, we ſee, one Thing to *Pardon*, and another to *Reward*; but with God it is the ſame; they whoſe Sins ſhall be forgiven, ſhall alſo be Inheritors of everlaſting Happineſs. The Reaſon of that is, that the Purpoſe of God was, that Man continuing innocent, and in Obedience, was to be for ever happy, and nothing but Sin could poſſibly defeat this gracious Purpoſe, and put him under God's Diſpleaſure; but Sin intervening did it; the Miſchief therefore had been endleſs and irreparable, had not God in his boundleſs Mercy, ſent his Son to die for the Forgiveneſs of our Sins: So ſaith St. *Paul*, 2 Cor. 5. 20. *For he hath made him to be Sin for us*, (i. e. He dealt with Him as if He had been a Sinner) *who knew no Sin, that we might be made the Righteouſneſs of God in Him.* The only Thing therefore that caſt Man out of God's Favour, being thus removed and taken away, He became reconciled to God, received again into his Favour, and returned, as it were, to his former State of Happineſs. Theſe Means of Grace brought back with them the Hopes of Glory which were loſt by Sin.

I have not, I ſee, been able, within the Compaſs I have taken, to ſpeak to the Words of *the Text*, with near that Clearneſs and that Fulneſs which they very well deſerve. I choſe them upon THIS OCCASION, becauſe they contain in them, the ſhort, but very lively Deſcription, as well of the ſad Eſtate and Condition of the *Gentiles*, with reſpect to the Worſhip of the true God, the Knowledge of *Jeſus Chriſt*, their Vaſſalage to *Satan*, and their Slavery under *Sin*; as alſo of the Remedies that God in his boundleſs Goodneſs hath provided for theſe Evils, *Faith* in His

Son,

Son, *Repentance* of their Sins, and *Obedience* to His Laws; together with the ineſtimable Favours, Privileges, and Mercies that attend the Converſion of them to Chriſtianity, *forgiveneſs of Sins*, and *an Inheritance among the Saints*, in everlaſting Happineſs.

For theſe Reaſons it was, that I choſe theſe Words to ſpeak to; and becauſe the Application of them to our *preſent Meeting* is ſo eaſie and ſo proper. For if the End of my appearing here be, (as I think it is) to excite the *Zeal* of every one that hears me, to contribute all that in them lies, to the Advancement of the Kingdom of Chriſt, *the Propagation of the Goſpel in Foreign Parts*: What ſingle Motive can I name, what Argument or Reaſon can I bring to effect this End, that is not properly reducible to ſome of theſe forementioned Heads? The World with which we are concern'd, ſtill *ſits in Darkneſs and the ſhadow of Death*: The People as *Ignorant*, as *Vicious* and *Idolatrous* as then: The Goſpel brings as *glad Tidings of Peace and Salvation* to Theſe, as Thoſe: Their Wants are much the ſame, ſo are the Remedies. And if the *Miſſion* be not now ſo *Perſonal* and immediate, as St. *Paul*'s in this Caſe was, from *Chriſt* himſelf; yet I am ſure the *Miſſion* is ſo *general*, and the *Command* ſo binding, that I believe it would be hard for any ſingle Chriſtian in the World, to find himſelf exempted from complying with it, according to the Meaſure and Degree of his Abilities and Opportunities. *Go*, ſaith our Lord, *and make Diſciples in all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt: Teaching them to obſerve all Things whatſoever I have commanded you: And lo! I am with you alway even unto the End of the World.* The Work is to laſt as long as there is Occaſion; and tho' it be put into the Hands of his Apoſtles, and all that

ſhall

ſhall ſucceed them to the World's End, in all the neceſſary Parts of their Miniſtration, and ſuch as are peculiar to their Office; yet does the Reaſon of the Command oblige all *other* Chriſtians to be as Serviceable, Uſeful, and Inſtrumental to the fulfilling it, as they are able. No Chriſtian is exempted from contributing to the beſt of his Power, to the ſpreading and enlarging the Kingdom of Chriſt, *the giving Him the Heathen for His Inheritance, and the utmoſt Parts of the Earth for His Poſſeſſion:* Not that every *Chriſtian*, or every *Church-Man*, is hereby oblig'd to leave his Country to convert the Infidels, but that ſuch be ſent, to whom ſuch Work is proper, and encouraged and aſſiſted in their Undertakings, with all the Advantages and Powers, that *Governments* are able to afford them; and that all private *Chriſtians* forward and aſſiſt them by all the Means and Methods they are Maſters of, doing whatever in them lies towards a Work of ſuch unſpeakable Compaſſion and true Charity.

Now taking this for granted, that all *Chriſtians*, both by the Nature and *Reaſon* of the Thing, as well as *Chriſt's Command*, ſtand obliged to contribute to the bringing the whole World to the Knowledge and Faith of *Chriſt*, as they have Opportunity and Abilities of doing it --- Taking this for granted, it will be very hard to find Excuſes for thoſe *Chriſtian Governments*, or thoſe private *Chriſtians*, who are not content barely to paſs by, and neglect the Opportunities of bringing many Thouſand Souls to Chriſt, who died to ſave them all; but who really diſcourage ſuch as, animated with true and godly Zeal, would undertake that godly Work.

That I may not loſe my ſelf in Generals, nor be encumbred with too many Particulars, I will at this time, with your Patience, conſider only the Caſe of ſuch, as will not permit their Slaves

to be inſtructed in the Faith of Chriſt, and brought to Baptiſm: A thing ſo common in all our *Plantations* abroad, that I have reaſon to doubt, whether there be any Exception of any People *of ours*, who cauſe their Slaves to be Baptized. What do theſe People think of *Chriſt*? What of their *Slaves?* What of *themſelves?* What do they think of *Chriſt?* That He who came from Heaven, to purchaſe to Himſelf a Church, with His own precious Blood, ſhould ſit contented, and behold with unconcern, thoſe who profeſs themſelves his Servants, excluding from its Gates thoſe who would gladly enter if they might, and exerciſing no leſs Cruelty to their Souls (as far as they are able) than to their Bodies? One may ask with Indignation indeed, what ſuch People think of *Chriſt*? But 'tis more proper to ſay, they think not at all of Him: For if they would conſider Him in any Quality or Capacity whatever, as *Saviour*, *Law-giver*, *Head of His Church*, or *Judge*, they would no more venture to lay an Impediment in any one's way to Converſion, than they would throw themſelves into the Fire deliberately. It would be as hard for them, to give an Account of what they think of thoſe unhappy *Creatures*, whom they uſe thus cruelly: They ſee them equally the Workmanſhip of God, with themſelves; endued with the ſame Faculties, and intellectual Powers; Bodies of the ſame Fleſh and Blood, and Souls as certainly Immortal: Theſe People were made to be as Happy as themſelves, and are as capable of being ſo; and however hard their Condition be in this World, with reſpect to their Captivity and Subjection, they were to be as Juſt and Honeſt, as Chaſt and Virtuous, as Godly and Religious as themſelves: They were bought with the ſame Price, purchaſed with the ſame Blood of Chriſt, their common Saviour and Redeemer;

and

and in order to all this, they were to have th Means of Salvation put into their Hands, the were to be inſtructed in the Faith of *Chriſt*, to hav the Terms and Conditions fairly offered and pro poſed to them. Let any of theſe cruel Maſter tell us, what part of all theſe Bleſſings were no intended for their unhappy Slaves by God, pur chaſed for them by the Blood of Chriſt, an which they are not equally capable of enjoyin with themſelves? What Account then will the Maſters give of *themſelves*, who are the Occaſio and the Inſtruments of bringing theſe unhapp People, from a Country where the *Name of Chri* is never heard, or call'd upon, into a Count where *Chriſtians* govern all, and *Chriſt* is call their *Lord and Maſter*, and yet will not perm theſe Slaves to be Inſtructed, and become the Se vants of this Heavenly *Maſter?* Who brin them, as it were, into Sight of *the Waters of Li* and then with-hold them from receiving any B nefit from them! They hope, 'tis likely, *God* w be Merciful to theſe unhappy Creatures, th *they* themſelves will not be ſo: Their Hope good; but they have Reaſon to fear, God m deny that Mercy to themſelves, which they d ny to others: And no Man living can aſſign better and more juſtifiable Cauſe, for God's wit holding Mercy from a *Chriſtian*, than that *Chr ſtian*'s with-holding the Mercy of *Chriſtianity* fro an *Unbeliever*. If theſe Men ever read the Scr ptures, and meet with ſuch a Queſtion as th --- *Lord, are there few that be ſaved?* What ſtrange puzzle muſt they be at to make an Anſwe I for my own particular part hinder, as much poſſibly I can, ſome Fifty or an Hundred, it m be many more, from being Saved. I can be ce tain only of the Salvation of *Chriſtians*, and ther fore am my ſelf a *Chriſtian*: I know 'tis impoſſi for any one to become a *Chriſtian*, without h

ing inſtructed in the Knowledge of Chriſt, and being afterwards *Baptized* with Water, in the Manner and Form preſcribed by Chriſt himſelf; and I know I hinder all theſe People that are under me, from being Inſtructed and Baptized; Go on --- Therefore I know I hinder them, as much as in me lies, from being *Saved.* I dare not for all the World renounce to my own Baptiſm: I would not venture my own Salvation on God's unpromiſed, unrevealed Mercy, without the being made a *Chriſtian*, as I ſhould; but yet I have nothing to depend upon, but that unpromiſed Mercy for theſe poor Creatures; and now, 'tis in my Power to Seal that Mercy to them certainly, by Means and Inſtruments of God's own Appointment, and yet refuſe to do it. The Scriptures will read ſtrangely with ſuch Practices as theſe; and a *Chriſtian* hindring others from becoming *Chriſtians*, muſt needs be a ſtrange Creature, even to himſelf, when he conſiders.

To theſe and other heavy Objections that lye to this inhumane Practice, there are but Two or Three poor Pretences that muſt anſwer, which I will now conſider in a few Words. The *Firſt* is, that were their Slaves *Chriſtians*, they would immediately, upon their Baptiſm, become *Free.* The *Second* is, that were their Slaves *Chriſtians*, and ſtill to continue Slaves, yet they ſhould be oblig'd to treat them with more Humanity and Mercy, than the nature and neceſſity of their Service would admit of, to make their Maſters Gainers. And the *Third* is much of the ſame kind, that were their Slaves *Chriſtians*, they could not ſell them; it being Unlawful, they ſay, *to ſell Chriſtians.*

To the *Firſt* of theſe Pretences, namely --- That ſhould they ſuffer their Slaves to be Baptized, they would immediately become Free --- We may anſwer, that were this true, the Miſchief of it would

would be no greater in our *Plantations* abroad than it is at home, where there is no such thing as *Slavery*, but all our Work is done by *hired* Servants; for good Wages and good Usage will always invite Servants, even to the hardest Labours. And if this would not turn to a good Account, 'twere better the World should pay much dearer for the Pleasures and Conveniencies those Places afford, than purchase them so cheaply at the Expence of so much Misery, such Cruelty and hard Treatment of Men, as good as our selves, and at the Hazard of their Souls. But allowing this would be some Inconvenience to the Civil Government, with respect to Trade, is there any Question, whether the Blessing of God upon their Piety and good Designs in furtherance of his Glory, in the Salvation of Mens Souls, would make an ample Compensation for all the Inconveniencies and Loss it might sustain, by making their Slaves, or letting them be made *Christians?* But after all, what considering Man would run the Hazard of being under God's Displeasure, by hindring others from becoming Christians, for all the Profit, Honour and Advantage in the World? But *Secondly*, there is no fear of losing the Service and Profit of their Slaves, by letting them become *Christians*: Their Avarice and Cruelty are grounded on a certain Mistake: They are neither prohibited by the Laws of *God*, nor those of the *Land*, from keeping *Christian Slaves*; their Slaves are no more at Liberty after they are Baptized, than they were before. There were People in St. *Paul*'s time, that imagin'd they were freed from all former Engagements by becoming *Christians*; but St. *Paul* tells them, this was not the Meaning of *Christian Liberty*; the Liberty wherewith *Christ* had made them Free, was Freedom from their Sins, Freedom from the Fears of Death, and everlasting Misery, and not from any State of Life, in which they had either volun-

tarily

tarily engaged themſelves, or were fallen into through their Misfortune. *Let every Man* (ſays he, 1 Cor. 7. 20.) *abide in the ſame Calling, wherein he was called.* Let every Man know, that his being called to the Faith of Chriſt, does not exempt him from continuing in the ſame State of Life he was before; it makes no alteration of his Condition in this World; the Liberty of Chriſtianity is entirely Spiritual. *Art thou called, being a Servant? care not for it; but if thou mayſt be made free, uſe it rather.* Art thou Baptized and made a Chriſtian, being a Slave? mind it not; be not much concerned at it; but if thou canſt obtain thy Liberty, by fair and honeſt Means, *uſe it rather*, take the Opportunity: If Liberty comes legally, or by the Favour of thy Patron, accept of it by all Means; thou mayſt thereby be better enabled to ſerve God, when thou art at thine own Diſpoſal. *Brethren, let every one wherein he is called, therein abide with God.* In a Word, the *Law of Chriſt* made no changes of this Nature, but left Men under all the Obligations and Engagements that it found them, with reſpect to *Liberty* or *Bondage*: Nor do *the Laws of the Land* hinder People from being Slaves when they become *Chriſtians.* Chriſtianity has ſo long prevailed in theſe Parts of the World, that there are no Advantages or Privileges now peculiar to it, to diſtinguiſh it from any other Sect or Party; and therefore whatever Liberties the Laws indulge to us, they do it to us as *Engliſh-Men*, and not as *Chriſtians*: If therefore it be lawful in our Country, to have or keep any Slaves at all, it is equally lawful to have or keep them ſo, tho' they are *Chriſtians*: The Laws do not diſtinctly favour *Chriſtianity* in this Point: And if they ſhould ſee fit to do it here *at home*, where there is no Occaſion for ſuch Slaves, what need were there yet of doing it *abroad*, where

there is great Occaſion for them? And ſuppoſing *Chriſtianity* did (by the favour of Laws, and by the Indulgence of Princes) immediately emancipate and free all Slaves receiving Baptiſm, yet ſince it would be ſo much, either to the Diſhonour of God, the Prejudice of Chriſt's Religion, or to the prejudice of Trade and Civil Government at home; who could deſpair of obtaining Laws to reconcile theſe Intereſts, in an Age ſo free and fruitful of Laws as ours is? I would not have any one's Zeal for Religion (much leſs my own) ſo far outrun their Judgment in theſe matters, as to cauſe them to forget that we are a People who live and maintain our ſelves by *Trade*; and that if *Trade* be loſt, or overmuch diſcouraged, we are a ruined Nation; and ſhall our ſelves in Time become as very *Slaves*, as thoſe I am ſpeaking of, tho' in another kind: I would not therefore be underſtood, in what I have already ſaid, or in what I am to ſay farther, to plead for any other Liberties or Privileges, than what are reconcileable with Trade, and the Nation's Intereſt, tho' a little perhaps abated.

But this, I ſay, is a Miſtake common to Maſters and to Servants, and occaſions the latter to ſeek for Baptiſm purely for the ſake of Liberty, without Regard to the true unſpeakable Advantages of Chriſtianity; and occaſions the former to hinder them, by all Means, from being Baptized, for fear of loſing their Service; and with as little regard to the Spiritual Privileges, which they thereby with-hold from thoſe unhappy People: Whereas if both were undeceived, the Maſters would be no Loſers, and the Servants the greateſt Gainers in the World.

The *Second* Pretence is this: That ſhould their Slaves continue Slaves after their Baptiſm, yet they ſhould be oblig'd to uſe them with *leſs Rigour*, than the nature and neceſſity of their Ser-

vice

vice will admit, if their Maſters muſt be Gainers by them. This indeed is ſomewhat for the Honour of *Chriſt's Religion*, that it commands the Exerciſe of all Compaſſion, Kindneſs, and good Nature towards *Chriſtians*; but this, I think, is common to moſt Religions with it, which equally favour their particular Profeſſors; and *Chriſtianity* diſtinguiſhes it ſelf from them, by commanding Mercy and Compaſſion to be ſhewn to *all the World* alike, without reſpect to Sect or Party, unleſs where there is an unavoidable Occaſion of Preference. We are commanded to follow His Example, *who is rich in Mercy towards all*, whether *Jew* or *Gentile*, *Bond* or *Free*. Should ſome Neceſſity compel us to deal hardly with either *Jew* or *Chriſtian*; our Love to *Chriſt*, and Honour to *His Name*, would ſoon determine where the Hardſhip were to fall; but where there is no occaſion for any Preference, the *Chriſtian* Religion does as ſtrongly and certainly oblige to ſhew Mercy and Compaſſion to *Jews* and *Gentiles*, as to *Chriſtians*. The Commands of *Chriſt* do certainly bind us to pity all Mankind, to do to all Men, indiſtinctly, all the good we can, and not to *Chriſtians* only; for that would be to fall into the Partiality of the *Jews*, who would only ſhew kindneſs to *Jews*, which Chriſt himſelf reproves, and condemns as a ſtraitneſs and narrowneſs of Mind, and falling very ſhort of His extenſive Charity: So that to deal more rigorouſly with an *Infidel* than with a *Chriſtian*, is to compliment our Saviour with Diſobedience; to do ſome Honour to his *Name*, which He would have us pay to his *Nature*, in ſhewing Kindneſs to our Fellow Creatures: It is therefore a great Miſtake at the bottom, to think themſelves at Liberty to treat a *Savage*, and an *Infidel*, with Inhumanity and Rigour; but 'tis a ſtrangely cruel and moſt wicked Abſurdity that is built on this

Miſtake: I may not uſe a *Chriſtian* Unmercifully; therefore I will not let this *Savage* be a Chriſtian, for fear I may not uſe him afterwards unmercifully. What a Mockery would it be, to pretend that I cannot relieve a Man, becauſe he is not qualified for my Charity, when I know at the ſame time, that I hinder him from being qualified, leaſt I ſhould find my ſelf obliged to relieve him! What is this but to hinder him, as much as in you lies, from being happy *for ever*, for fear he ſhould be a little more at Eaſe in *this Life*? Be true to your Religion, and go through with it: it obliges you to ſhew all Pity and good Nature even to the *Bodies* of your Slaves; and then when that is ſettled and believed, you will find your ſelves diſpoſed to ſhew all Mercy to their *Souls*; ſince the beſt Reaſon you can find for being cruel to their Souls, is fetch'd from the Fear of being afterwards diſabled from being cruel to their Bodies. Were one talking to good *Chriſtians* on this Subject, we ſhould only need to ſay to them --- Here is an Opportunity of being merciful both to the Souls and Bodies of your Fellow Creatures, for whom *Chriſt* died, as well as you, and both whoſe Soul and Blood He will require at your Hands, at the laſt Day, as far as you were inſtrumental in Tormenting the one, without Occaſion and moſt juſt Neceſſity; and in hindring the other from coming to the Knowledge and Faith in *Chriſt*, that was to ſave it.

The *Third* and laſt Pretence, is built upon the ſame Bottom, *i. e.* that of Intereſt. For ſince they bought their Slaves for Money, they ſhould be Loſers by permitting them to be made Chriſtians, ſince after that, they could not part with them for Money; it being, they ſay, Unlawful to ſell *Chriſtians*.

Aw

Away with all theſe Honours, that are ſo hurtful to our Lord! I dare engage He parts moſt freely with them: He well remembers, how he who betrayed Him, gave Him firſt *a Kiſs*; and could never ſince endure, that a ſeeming Reſpect ſhould do Him Miſchief, and debar Him of a real Advantage. A *Chriſtian* muſt not, it ſeems, be Sold; but then he ſhall not be a *Chriſtian*, becauſe he may not afterwards be Sold. This is too like to --- *Hail King of the Jews*, and Buffeting Him, *bowing the Knee before Him*, and then Spitting at Him. If *Chriſt* might be the Advocate for theſe poor People, He would conſent, He would intreat they might be Sold, condemn'd to Bonds, to Stripes, Impriſonment, and Death, rather than live the Slaves of Sin and Unbelievers, the freeſt and moſt arbitrary Princes of their Country. He was Himſelf both Sold and Bound, and loves a virtuous and religious Slave, rather the better for his Chains or Clog. Let but the Soul be free from Sin, and the Hands clean from all Unrighteouſneſs, and He regards not how the Body is encumbred with its Weights, nor how thoſe Hands are worn with Bonds and Labours.

But after all, 'tis far from certain, that the Laws forbid a *Chriſtian* to be Sold: If Men had truly a Propriety in their Slaves before they were Baptized, and could diſpoſe of them as they do of other Goods and Cattel for Money, or as worth, I dare be poſitive, the *Laws of Chriſt* will not deprive them of this Property; and I am very ſure, the *Laws of the Kingdom* take not away the Right of ſuch a Sale, upon receiving Baptiſm, if it were juſtifiable before.

But did the Laws indeed pretend, in ſuch a ſort, to honour *Chriſt's Religion*, it could be no hard matter to convince our Lawgivers, how prejudicial all ſuch Favours were to Chriſtia-

nity; and to desire them no longer to honour *Christians* already, with such Privileges as put a Stop to the Propagation, and farther growth of *Christianity*; but let the Christians (as was said above) be Sold, and Bound, and Scourg'd, condemn'd to Bonds and Imprisonment, to endure all Hardships and Disgrace, *and to enter into Heaven, Blind, and Halt, and Maimed*, rather than having Two Eyes, and Hands and Feet entire to perish miserably. That is the Sum of all I have been saying, (and which may shame one to recount) that were these Reasons and Pretences, for with-holding Baptism from our Slaves in our *Plantations* abroad, justifiable and true, they ought to be removed: And all that can consider seriously these Things, will certainly consent, nay, and be glad, that Slaves, tho' *Christians*, might be Bought and Sold, and used like Slaves, rather than still be Bought and Sold and used like Slaves, and not permitted to be *Christians*. And one may wonder how a *Christian Government* can look upon it self as unconcerned in this Affair; and only consider these unhappy Wretches, as Creatures that save the Kingdom the Charge of transporting Horses and Beasts of Carriage, for the *Islands* Service without reflecting on their Shape and Form, and intellectual Powers, and without looking up to *Christ*, their common Master, the Saviour and Redeemer of us all.

This unconcernedness of the Publick it is, most probably, that encourages a great many private People at home amongst our selves, to keep their *Africans*, or *Indians*, in their native Ignorance and Blindness, and to continue them *Infidels* in the midst of a *Christian Kingdom*. These People ought to think what answer they will make to *Christ*, when He shall ask them, why they would not help to increase His Kingdom, and to make

their Fellow Creatures as Happy, as they hoped themselves to be, by being *called by His Name?* Such Questions will be asked them, with Severity enough, and will require a better Answer than, I fear, the subtilleſt Christian in the World can make: And therefore, sure, it were better to prevent them by removing the Occasion.

Thus I have done with the *single Case*, that I proposed to consider at this Time. The Excellent Labours of my *Honoured Brethren*, who have gone before me in this Exercise, have truly made it almost necessary for me, to confine my self to some such single Subject: They have, with so much Learning, Piety and Prudence, and so discreet a Zeal, handled all the general Heads; that whether I should have tried to shew the Excellency and Usefulness of such an *Institution and Society*, as ours is; the general Obligations *all Christians*, and in particular, *all in holy Orders*, lye under, to promote this Charitable Work of bringing Souls to Christ; or whether I should have ventured to prescribe and lay down *Rules* for the Conducting our Selves and others in this Affair; or have proposed some proper *Means*, for the better carrying on this great Design; or should have spent my Time in returning Thanks and Praise to God, for the Grace He hath given to those who, all along, have shewed an Exemplary truly Christian Fervency, in promoting and contributing to this good Work; or in Encouraging, Exhorting and Persuading others to the like: Whatever of this kind I should have undertaken, my best Endeavours had, I find, been happily superseded.

But that which chiefly inclined me to ſpeak to this particular Caſe, at this Time, was --- That it is really, now, *our own Caſe*; a thing, in which we are all of us here, that belong to *this Society*, ſo perſonally concerned, that it behoves us, every one of us to think of it. We are now, by the Munificence of a truly * *Honourable Gentleman*, our Selves become the *Patrons* of at leaſt *Three Hundred Slaves*, who are to Cultivate, and be Maintain'd upon the *Two Plantations* he hath left to *this Society*, for the Promoting Learning and Religion.

The Name of this our *Noble Benefactor* will certainly be held, by *this Religious Corporation*, in everlaſting Honour and Remembrance. And tho' the conſtant good Effects of this his Bounty, will ſpeak his Praiſes to Poſterity; yet ſome good Hand, I hope, will ſooner pay due Honours to his Memory, and recommend his great Example to ſuch as ſhall be found able, in ſome Degree, to follow it. For give me leave to aſſure you, (you that know it not) that after all that has been done, *the Iſſues, and the neceſſary Charges of the Society, do double, very near, the certain and the ſettled Yearly Income of it*, and that too, but juſt as certain and as ſettled as the Life of Man: And therefore it requires that others alſo, like this our good *Araunah*, ſhould give *as a King*. I ſee, and cannot but adore, the gracious Hand of God, in thus ſupplying our Neceſſities, by caſual, unexpected Charitable Benefactions: Nor have we any Reaſon to diſtruſt the Continuance of His Goodneſs, whilſt we ſincerely ſeek His Glory, and the Good of Mankind. Bnt He Himſelf who, for a Seaſon, bid the *Ravens* feed the *Prophet*, and then commanded a *Widow Woman* to ſuſtain him,

* *Col.* Codrington.

ther ſelf the while ſuſtain'd by Miracle) 1 *Kings* XVII. 4, *&c.* yet *after*, left him to ſubſiſt as o-thers did, by common Providence, and uſual humane Methods --- But I forget my ſelf -- The thing I was to ſay, was this, or ſomething like it; That if all the Slaves throughout *America*, and every *Iſland* in thoſe Seas, were to continue Infidels for ever, yet *ours alone muſt needs be Chri-ſtians*: We muſt inſtruct them in the Faith of Chriſt, bring them to Baptiſm, and put them in the Way that leads to everlaſting Life. This will be preaching by *Example*, the moſt effectual way of recommending Doctrines, to a hard and unbeliev-ing World, blinded by Intereſt, and other Prepoſ-ſeſſions.

And this, it may be, will weigh more, and operate better, with thoſe who are concerned, than the Example both of *French* and *Spaniards* will, who all along have brought their Slaves to Baptiſm. Who could endure ſo abſurd and wound-ing a Reproach objected with Cauſe, as this, --- That *thoſe poor Men*, the Profit of whoſe never-ceaſing Labours is beſtowed, by a *Chriſtian Gen-tleman*, on a *Society* Erected and Eſtabliſhed by a *Chriſtian King*, (of ever glorious Memory) to pro-pagate *the Chriſtian Faith*, ſhould not themſelves be ſuffered to be *Chriſtians?* How would that merciful Command of God, in *Deut.* XXV. 4. riſe up in Judgment and condemn us all --- *Thou ſhalt not muzzle the Mouth of the Ox, that treadeth out the Corn*, i. e. Thou ſhalt not ſtarve the Crea-ture, whilſt he is preparing Bread to feed his Ma-ſter. *That Text*, I undertake to ſay, ſhall never be applied to *this Society*, with any manner of Re-proach. The *Servants* of *this Society* ſhall be, aſ-ſuredly, the *Lord's Free-Men*, whatever elſe their Condition ſhall be in this World; and yet, I hope, even *that* will be changed a good deal for the better: They muſt be *Chriſtians*, and they will be treated

treated too as ſuch, *i. e.* with all the Mercy and good Nature that can well be ſhewn, conſiſtentl with their continuing *Uſeful* and *Laborious Servant* which certainly are things that may be tolera bly reconciled. And yet, with all the warmeſ Wiſhes and Deſires that a zealous Heart ca have, to ſee this matter take Effect, it will b very difficult for a conſidering Man, not to con clude it muſt, and ought to be, *a Work of Time and the matureſt Counſels*: It will require, and wi employ the ableſt Heads we have, and Men of th moſt comprehenſive Views amongſt *this great So ciety*, to find out ſuch a *Bleſſed Medium*. An to their beſt Deliberation, Circumſpection, u moſt Caution and Diſcretion, but moſt eſpeci ally to God's Bleſſing, it is that we muſt leav it; to whom be aſcribed, as is moſt due, a Honour, Glory, Praiſe and Dominion, now an for ever.

A ſhor

A ſhort ABSTRACT *of the moſt Material Proceedings and Occurrences in the* SOCIETY, *for the* Propagation of the Goſpel in Foreign Parts; *Between* February 17$^{09}_{10}$. *and* Ditto 17$^{10}_{11}$.

I. THE Society having, *pro re natâ*, made a great many uſeful Orders and By-Laws, from Time to Time ſince their Incorporation, touching the Government of themſelves, their Officers and Miſſionaries; and being of Opinion, that it might be for the Honour and Service of their Body, to publiſh the ſaid Orders, they referr'd them to the *Standing Committee* that meets at St. *Paul's Chapter-Houſe*, to reviſe the ſame, and to digeſt them under proper Heads, and then to print them in ſuch manner, and ſuch a number of Copies as they ſhould think expedient.

II. The Society, after long and frequent Deliberations upon the moſt proper Methods of Increaſing their Fund, and bringing it to bear a nearer Proportion to their conſtant and certain Expences; of which, at preſent, it falls very ſhort, have at laſt reſolv'd upon, and actually made an Humble Application to the QUEEN, that Her Majeſty would be pleaſed to encourage a publick Collection through all the Pariſhes and Precincts, within the Bills of Mortality, for the promoting the pious Deſigns of the Society; and to render it more effectual, they have deſired that the Miniſters of *London*, *Weſtminſter*, and *Southwark*, might be directed by their reſpective Dioceſans, the Biſhops of *London* and *Wincheſter*, to recommend the Matter from the Pulpit on *Good Friday* next; which manner of Proceeding was ſuggeſted to them by a Right Reverend Prelate, in his Sermon at *Bow-Church*, about Two Years ſince, preach'd at the Anniverſary Meeting of the ſaid Society; and by another Right Reverend Prelate it was adviſ'd, that an Eſſay, or Beginning, ſhould be firſt made in this Great and Rich City this Year, not doubting but *Briſtol*, *Norwich*, *Exeter*, and other Towns which trade to *Foreign Parts*, would follow the good Example.

III. It having been frequently repreſented to the Society, that there is a very great want of a Biſhop to Govern thoſe Miſſionaries, whom the Society has or ſhall, from time to time, ſend over to *New-England*, *New-York*, *Penſylvania*,

vania, and other Parts of the Continent of *North America*, as well as the reſt of the Clergy in thoſe and the adjacent Colonies; and to ordain others, and to confirm the Children of the Clergy and Laity; this Matter has been moſt ſeriouſly conſidered of, and is yet depending before the Society; and in the mean time, and till they can bring it to bear, they are looking out for the beſt and moſt commodious Place, as near the Center as poſſible of the above-mentioned Colonies. to fix the See for the ſaid Biſhop; and having been inform'd, that at *Burlington* in *New-Jerſey*, there is a ſpacious and very convenient Houſe, with ſome Land belonging to it, (fit for the purpoſe) to be diſpoſed of upon good Terms, they have empower'd the Honourable Colonel *Hunter*, Her Majeſty's Governour of *New-York* and the *Jerſeys*, to treat with the Owner for the Purchaſe thereof.

IV. Beſides the Miſſionaries (with whom the Society has liberally provided ſeveral of Her Majeſty's Colonies, even beyond the narrow Bounds of their Income) there has been a great Demand upon them for Catechiſts and School-Maſters, to Inſtruct not only the Servants and Slaves, (who have hitherto lived as without God in the World) but alſo the Children of the Planters, eſpecially the poorer ſort, in Reading, Writing, and the Principles of the Chriſtian Religion, as Taught and Profeſſed in the Church of *England*; but the Narrowneſs of their Fund having obliged the Society to ſend but few of theſe, a worthy Member of their Body, Colonel *Heathcote* of *New-York*, has ſuggeſted an Expedient of maintaining a great many more School-Maſters, at the eaſy rate of Five or Six Pounds *per Annum*, which the Society has moſt readily Embraced, and referr'd it to the Governour himſelf, and the Miſſionaries of that Province, to put the Propoſal into Practice.

V. The Society having thought fit to admit into their Body ſeveral eminent Divines, and other Perſons of *Holland*, *Germany*, *Sweden*, *Switzerland*, and other Countries, being of the Proteſtant Religion; it has been reſolved, for the Dignity of the Society, and to ſhew them the greater Reſpect, that the Notice of their Admiſſion ſhould be ſent them under the general Seal of the ſaid Society.

VI. Beſides the great Charge of ſending Miſſionaries to our Plantations; it has been no ſmall Article in the Diſburſements of the Society, to allow Bibles, Common-Prayer-Books, Catechiſms, and other Practical and Devo-

tional

tional Tracts, where wanted; and accordingly the Society has ſent conſiderable Numbers of *Engliſh* and *French* Common-Prayer Books to *Carolina*, *New-York*, &c. this and the laſt Year; and it having been repreſented to them, that abundance of the Inhabitants of *New-York*, and other Towns in the Province of that Name, being *Dutch* Men, were very well diſpos'd to embrace the Church of *England* Doctrine and Worſhip; the Society has thought fit, at their own Charge, to Print Seven Hundred and Fifty Copies of the Liturgy in *Engliſh* and *Low-Dutch*, for the ſame Purpoſe; and ſince the Eſtabliſhment of the Poor Palatines in the ſaid Country, they don't only maintain a Miniſter among them, but intend, as ſoon as their Fund is enlarged, to give them alſo a whole Impreſſion of our Liturgy in the *High-Dutch*, or *German* Tongue, which, as they are inform'd from thence, is like to be a happy Expedient of uniting both Lutherans and Calviniſts, and bringing them all over to the Church of *England*.

VII. This Year has been remarkable alſo for the Arrival of the Four *Indian* Sachems or Kings, as they are commonly ſtiled, who came from, and on the behalf of the Six Nations which border upon the Province of *New-York*, to enter into a more ſtrict Alliance with the Crown of *England*, againſt the common Enemy, the *French* of *Canada*, and to deſire that Miſſionaries may be ſent among them to Inſtruct their People in the Chriſtian Religion; whereupon Her Majeſty was graciouſly pleas'd to refer them to the Society, for the latter part of their Propoſals, who accordingly treated with them ſeveral times, and at laſt agreed to allow 300*l. per Annum* for maintaining two Miſſionaries among them, on condition that the Government do Build them a Chappel and Houſe, and Fortify the ſame, for the ſecurity of the ſaid Miſſionaries, and maintain an Interpreter till they can make themſelves Maſters of the Language: All which the Queen has moſt Graciouſly conſented to. There is a Perſon likewiſe in *South Carolina*, who offers to bring up his Son to the Miniſtry, and to ſend him among the Yamouſee *Indians*, to perfect himſelf in their Language, and to teach them ours; in order hereafter to Inſtruct them in the Knowledge of the Chriſtian Religion, whom the Society have agreed to ſupply with Books, and to give him all fitting Incouragement.

VIII. Nor have the Society's Miſſionaries and Catechiſts been wanting in their Zeal for bringing the *Indians* and *Negroes* to the Light of the Goſpel: and God has been pleaſed

pleaſed to give ſuch a Bleſſing to their Endeavours, tha the Society has received in this, as well as former Years very comfortable Accounts of the great Progreſs that ha been made in that Pious Deſign; particularly in *Sout Carolina*, by Dr. *le Jau*, Mr. *Maule*, and others, wh have inſtructed and Baptized ſeveral Men, Women and Children, both *Indians* and *Negroes*; and in *New-Yor* there has been ſuch a noble Harveſt, through the inde fatigable Pains of that worthy Confeſſor Mr. *Elias Neau* that the Government of that Country have thoug it worth Incouraging by a Publick Act of their A ſembly for Converting the *Indian* and *Negro* Slaves an Servants.

IX. About the ſame time, the Society receiv'd th News of General *Codrington*'s Death, together with a Cop of his laſt Will and Teſtament, made in *February* 1701-2 not very long after their Eſtabliſhment, (tho' never re vealed to any body till after the Deceaſe of the ſai General) by which Will, beſides ſeveral other noble an excellent Charities, he '*gives and bequeaths his two Plan* '*tations in the Iſland of* Barbadoes, *and part of his Iſland o* 'Barbuda, *to the Society for the Propagation of the Chriſtia* '*Religion in Foreign Parts, Erected and Eſtabliſhed by his lat* '*good Maſter King* William *the Third*; *and deſires that th* '*Plantations ſhould continue entire, and Three Hundred Negroe* '*at leaſt always kept thereon*; *and a convenient Number o* '*Profeſſors and Scholars maintained there, who are to be oblig* '*to Study and Practiſe Phyſick and Chirurgery, as well as Divi* '*nity, that by the apparent Uſefulneſs of the former to a* '*Mankind, they may both endear themſelves to the People, an* '*have the better Opportunities of doing good to Mens Soul* '*whilſt they are taking care of their Bodies: But the Particu* '*lars of the Conſtitution, he leaves to the Society, compoſed o* '*wiſe and good Men.* Theſe Plantations have been compu ted to amount to upwards of 2000*l. per Annum*, clear of al Charges.

X. Beſides this Noble and Generous Bequeſt, which i appropriated by General *Codrington* to the Iſland of *Barba does*, and which, at beſt, can only ſerve as a Seminary o Miſſionaries to be diſperſed throughout the Plantations The Society has recovered another Legacy of 1000*l.* Ster ling, given to them by the late Pious and Charitabl *Nicholas Pit* Eſq; which, when received, will help to bring the Accounts of their Income and Diſburſements to greater Equality with each other; not to mention another Legacy of 200*l.* given them by *Ralph Snow* Eſq; Steward

nd Auditor, for many Years, to four Arch-Biſhops of *anterbury* ſucceſſively; which ſaid 200*l.* is appropriated to uy Land, or other Yearly Rents, and to be applied to-ards the Support of a Miſſionary, choſen out of the Pro-ince of *Canterbury*; beſides other ſmaller Benefactions: s for Inſtance, one of 20*l.* ſent up by the Reverend Mr. ng of *Exeter*, and particularly appropriated to the *Indian* iſſion, *&c.*

XI. The Fund or Revenue of the Society, conſiſting holly of the aforementioned caſual Benefactions and ubſcriptions, or Annual Payments of their own Members, hoſe Contributions are voluntary, and who may with-raw themſelves from that Body, and the Support of it, hen they pleaſe: The Society, to increaſe their Income proportion to their Expences (beſides the Methods above-entioned for procuring Benefactions by a publick Col-ection from our Wealthy and Charitable Citizens) are ob-g'd to enlarge the Number of their Members, and ac-ordingly they have this laſt Year added the following erſons: The Lord Biſhop of St. *Davids*; the Reverend . D. *Teniſon*, A. D. *Warley*; Dr. *Samuel Clark*, Rector of *t. James*'s; Dr. *John Waugh*, Rector of St. *Peter's Cornhil*; Mr. *Sherlock*, Maſter of the Temple; Mr. *Rival*, one of he Miniſters of the Royal *French* Chappel at St. *James*'s; he Reverend *Meſſieurs Ancillon* and *L'Enfant*, Chaplains to he King of *Pruſſia*; the Honourable Colonel *Lowther*, Gover-our and Captain General of *Barbadoes*; Sir *Nathaniel Lloyd*, Her Majeſty's Advocate General and Vice-Chancellor of he Univerſity of *Cambridge*; Sir *Clement Cotterel*, Maſter of he Ceremonies; *Francis Wilkinſon* Eſq; *Daniel Dolins* Eſq; Mr. *Nothaniel Carpenter*, Merchant of *Londoan*; Mr. *Matthew hriſtoffers*, Merchant of *Amſterdam*; and Mr. *Iſaac Behaghel*, Merchant of *Frankfort* on the Main.

XII. As the Society has augmented the Number of heir Members, they have likewiſe more than ballanced he ſame, by the increaſe of their Miſſionaries, Catechiſts, nd School-Maſters; for upon a Repreſentation to them om Mr. *Vaughan*, Miniſter of *Elizabeth*-Town, and ſeveral ther Pariſhes in *New-Jerſey*, that he could not poſſibly pply ſo many Places in that Province, to which he was ppointed; the Society were ſo kind as to divide the Bur-en between the ſaid Mr. *Vaughan* and Mr. *Thomas Halliday*, hom they lately ſent over to that Country: *Dover* Hun-ed and *Cheſter* (both ſituate upon *Delawar* River, between *eſt Jerſey* and *Penſylvania*) being vacant, they ſent over to e firſt Mr. *Jacob Henderſon*, and to the latter Mr. *George*

Ruſh.

Roſs. Mr. *Mackenzy*, the Society's Miſſionary in *State* Iſland in the Province of *New-York*, having inform'd them how much they wanted School-Maſters, to inſtruct the Children of the *Engliſh*, *Dutch* and *French*, in the ſaid Iſland and having recommended Mr. *Adam Brown*, and Mr. *Benjamin Drewit*, for that Purpoſe, the Society made choice of them both; and in the City of *New-York*, they have given a little Penſion to Mr. *William Huddleſton*, the chief School-Maſter there, upon condition that he ſhall Teach 40 poor Children *gratis*, after the ſame manner as they are inſtructed in our Charity Schools here in *England*: Laſtly they have ſent over to St. *James*'s Pariſh near *Gooſe-Greek* in *South-Carolina*, one Mr. *Benjamin Dennis*, as a School-maſter for that Place, at the Recommendation of their worthy Miſſionary, the Reverend Dr. *Francis le Jau*; and have fix'd as Miſſionary, with a ſtanding Salary, in St. *Andrew's* Pariſh on *Aſhley* River, in the ſaid Province, the Reverend Mr. *Wood*.

XIII. Laſtly, The Auditors of the Society's Accompts having laid before them an Eſtimate of their Income and Diſburſements for the Year 1710; The Groſs *Items* appear thus.

Society Debtor.				*Society Creditor.*		
	l.	*s.*	*d.*		*l.*	*s.*
To certain Diſburſements, Salaries to Miſſionaries, School-Maſters, *&c.*	1408	00	00	By Annual Subſcriptions	0716	00
To caſual Diſburſements, for Books, *&c.*	0327	00	00	By Caſual Benefactions, excluſive of the 1000*l.* becauſe not receiv'd,	0547	00
					1263	00
To Arrears of Salaries, *&c.* to *Chriſtmas* laſt	0565	00	00			
				Due to Ballance	1037	00
	2300	00	00			

FINIS.